FROM THE FIELD.

The Johnstown Convention.

The Pennsylvania State Convention closed at a few minutes after 3 o'clock Sept. 28th. The best of feeling prevailed, and the expression of all was that it was one of the best ever attended of any character. The work has been greatly strengthened in the State. The representation was excellent for the first effort of the kind in the State. A system of organized church work was inaugurated, founded upon the true scriptural church government plan, and we expect excellent results. The Convention burst through, with a hearty vote, the old iron bands of prejudice and cowardice, and said it was for encouraging women to enter the ministry. It was agreed to print the fact in capital letters when the report is published, as the first successful effort to pass such a declaration in the history of the Dunkard church.

The feeling for the University was encouraging, and Trustees were elected, as provided in the Constitution of the University, and the institution accepted by the Convention as the institution of the church.

The convention had a prohibition spirit in it on the problem of dealing with the liquor curse. The Brethren church is sound on that subject, and especially Pennsylvania. Fisk stands for the principles defended.

The only sad feature was that our beloved John Duke McFaden was prevented from participating in the closing work of the Convention on account of sickness. The sympathies of the Convention were expressed, and prayer offered to God, that he might have strength.

I will return loaded down with splendid essays, and EVANGELIST readers will be right royally entertained for months to come.

A. L. GARBER.

A Few Convention Observations.

We were at the Johnstown convention. Never enjoyed a convention better in all my life. The good brethren and sisters of Johnstown entertained us royally. The warm shake of the hand and the many "God bless you's" indicated that they enjoyed the convention. A blending of spirits was manifested that only can make a convention a success. The earnest prayers and the hearty "amens" gave evidence that it had assembled in the Father's name. The tears and sighs on the eve of separation spoke in no misunderstood tones, that kindred spirits were separating, probably never to meet again under similar circumstances. The special prayers that were offered for Bro. McFaden as he lay upon his sick bed, at the close of the convention, indicated the love and esteem in which he is held by the church. We still pray for his speedy recovery. While thus enjoying this good feast of fat things, we made the following few observations among the many. We noticed a conspicuous absence of preachers, and then we soliloquized about thusly: Did not the preachers of Pa. know that there was to be a Ministerial convention held at Johnstown, Pa., on the 27th day of September, in the year of our Lord 1888, and that in that convention should be represented *all* the ministers? Certainly they did. Well, then, why were you not there? When we preachers call a church meeting and the members do not turn out, how our righteous indignation becomes aroused, and we growl, and censure and complain of "oh, what indifference!" I ask you, why were you not there, when you knew the whole church in Pa. should be interested?" You say "I was too poor." Where was your church? A church which knows that its minister is too poor to attend a church convention, and won't send him, needs to do solid knee work for five years, in sack-cloth and ashes.

Bro. A says, "I had to go off and begin a protracted meeting and I couldn't come." Why didn't you arrange your meeting to begin the next week, when you knew six months before that this convention was to be on the 27th of Sept., 1888?

Bro. B says, "Well, I didn't think I would be of any account there and so I didn't go?" Well, you will be of much account when the Judge will ask of us, where is thy talent? Every preacher is as much under obligations to attend a church convention as his members are to atted his church meetings. We still, as a church, adhere to a great extent, to the stereotyped form of conventions, viz: go through the program, appoint committees, don't define particularly what the committee is to do, but appoint it and send it adrift. Now, our conceptions are that a body that appoints or elects a committee for a purpose, should define what that purpose is and hold the committee responsible for what it does.

For instance a committee on resolutions should be instructed to keep close track of the subjects discussed—the majority sentiment therein expressed—and formulate it into a resolution as the sentiment of the convention, and report it to the convention for approval or rejection. These resolutions when adopted, express the sentiments of the convention.

Now for a few personalities:—

The smiling phiz of Johnny Knepper always illuminates a convention.

Everybody should have an authority on parliamentary rules.

The "etc" that appeared upon the programme was interpreted by McFaden to mean "collection"—and it always brought the ducats.

The singing was fine.

The disposition to have a good convention was everywhere manifest, and we had it too.

The editor of the EVANGELIST was heartily welcomed in the convention.

The brilliant speech of Rev. J. David Beale, D. D., was appreciated by all of us.

The chairman of the convention was treated with profound courtesy throughout. He says he thanks the convention for honors bestowed.

Bro. R. Z. when he sings, sings all over.

Gnagey in convention, represents the still waters that run deep. He wears a sort of senatorial dignity, but an excellent fellow.

Bro. Menges was the Prohibition Goliath of Gath in the convention.

The man who smoked and chewed got it right and left, and indeed we sort of felt a little for those fellows, but they ought to quit it, and they wouldn't get fired at.

Bro. Wampler was the Jeremiah—the pleading prophet—of the convention.

Sisters Sterling, Snoberger, Olinger, and Moser, brought the answers in their essays.

The Brethren church has unfurled the banner of anti-discrimination, and says to the sisters—come and help us.

If what we have written, is a "few observations," how would you like many observations? I hear you say, oh deliver us!

W. L. SPANOGLE.

Jones Mills, Pa.

Our meeting at Bridgeport, Westmoreland County, Pa., is now among the things of the past. We commenced on Saturday evening, Sept. 1st, and closed with love feast on Sunday evening the 16th. Our meetings were enjoyable and reasonably well attended. Eight united with the church during the meeting. Bro. Wampler, of Armstrong Co., did the preaching. And now that our meeting is over, let us all live for God while we live, then die in the Lord when we die and meet above where all is love.

STEPHEN HILDEBRAND.

Corrections.

It is seldom that I correct typographical errors, but occasionally it becomes necessary.

In EVANGELIST No. 36, 2nd page, middle column, 31st line from end of article, read, man is the saved, instead of man is the same.

In EVANGELIST No. 37, 6th page, 1st column, 20th line from bottom, I had no thought of a charity clock when I wrote cloak of charity.

On the same page, 2nd column, 17th line from top begins a different subject, and is no part of the preceding item, as it would appear.

In same column, 33rd line from top, read deposing, instead of desposing, in 36th line ditto.

In same column, 39th line from bottom, read nurturing, instead of matureing.

J. B. LAIR.

The Sanctuary.

In last week's EVANGELIST, I noticed an article concerning "Cleansing of the Sanctuary," which I was very glad to see, as it is a subject of importance, but I beg leave to differ with the Brethren in regard to the location and cleansing of the sanctuary. The brother locates the sanctuary at Jerusalem in Palestine, and says the cleansing is now in progress. I agree with him as regards the cleansing being now in progress, but I think its location can be proven by the Scriptures to be elsewhere. Paul in Hebrews 9:1 says: "Then verily, the first covenant had also ordinances of divine service and a worldly sanctuary." Now mark, if the first covenant had ordinances, etc., and a worldly sanctuary, then the second covenant, which we are now under, must of necessity have ordinances of divine worship and not a worldly sanctuary but a heavenly sanctuary. If it be said that the ordinances of the new covenant are feet washing, Lord's Supper, etc., I ask where then can the sanctuary be located, for there cannot be two worldly sanctuaries? Moreover, Paul speaks of the first as the worldly sanctuary; therefore the second must be heavenly. Furthermore, Paul says: "For Christ is not entered into the heavenly place made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us." Let us analyze this verse. What holy places did Paul refer to that Christ had not entered into? Why, nothing more than those holy places connected with Jewish worship; viz., "The holy place and the holy of holies." The passage further reads: "(which were) made with hands," which are figures of the true. Now if Christ has not entered into those places made with hands, which are figures of the true, he must have entered into the place made without hands, or as Heb. 8:2 says: "which the Lord pitched and not man," and into the true, not figures of the true.

But the question now arises, where is all this to be found? The latter part of the verse under consideration answers that question, viz.: "but into heaven itself," etc. Now let us turn to Rev. 4:1, which says: "After this I looked, and behold, a door was opened in heaven." And now in the latter part of the second verse of this chapter, we find this language: "And there were seven lamps of fire burning before the throne, which are the seven spirits of God."

Now in the first apartment of the earthly sanctuary was placed the golden candlestick, terminating in seven lamps of fire, and here through the opened door in heaven, John beholds the seven lamps of fire, the antitype of the typical golden candle stick, seen in the earthly sanctuary. Now let us look at the 19th verse of the 11th chapter of Revelations. It reads, and the temple of God was opened in heaven, and there was seen in his temple, the ark of his testament, etc. John now beholds in the temple of God the ark of his (God's) testament, and this ark of his testament is of course the ark containing the tables of testimony or the ten commandments. The fact that the ten commandments are preserved in the heavenly sanctuary is in conformity with the declaration of our Savior, viz.: "for not one jot nor tittle of the law shall pass away till all be fulfilled."

Moreover, the fact that John was looking into the first apartment of the heavenly sanctuary when he saw the seven lamps of fire, is proven when we know that the first apartment of the earthly sanctuary contained the golden candlestick with its seven termini lamps of fire. We would infer from this, that he was looking into the second apartment, when he beheld the ark, for that was found in the second apartment of earthly sanctuary.

S. D. MCCLAINE.

Aurelia, Iowa, Sept. 22, 1888.

The Lord willing, the Brethren at Clifton Mills, West Va., will have communion services on Saturday evening, October 27th, 1888. Brethren and sisters of adjoining congregations and from elsewhere are invited.—S. W. Wilt.

OUR CHURCH.

A splendid meeting was held at Bridgeport, Pa. Eight additions.

Tract distribution was highly encouraged at the Johnstown Convention.

The EVANGELIST will be sent to any address the remainder of the year for twenty-five cents.

We are glad to hear of Bro. Mason's book being well received by those who have seen it.

The communion at the Johnstown church, Lord's day evening Sept. 29th, was food to the soul of those participating.

The S. S. C. E. Presidents of Pennsylvania organized a State Society at the Convention at Johnstown. That good work is moving on.

Next week, October 10th and 11th, the States Convention of Kansas and Nebraska will be held at Morrill, Kansas. We hope to be favored with a full report of the proceeding.

Bro. A. L. Garber expects to be with the brethren at Warsaw, Ind., next Saturday evening, their communion occasion. The services will be held in the U. B. church, several miles east of the city.

Communion services will be held in the Fairview Congregation Saturday evening, Oct. 13th. The members of adjoining congregations are cordially invited to attend.—J. M. Tombaugh.

Bro. A. L. Garber slipped away and spent a week at the Johnstown convention. He is at home again and at his post. Any letter of business demanding his attention that may have been delayed, will be attended to.

There will be communion meeting at Fair Haven on Sunday evening, Oct. 14th, preaching on Saturday evening and Sunday morning. A general invitation is given to all. By order of the church.—Wm. Kiefer.

Another new church is born. Have been holding meetings in a grove. We have already fifteen additions with more to follow. Some are from the world, some from the Conservatives; one Conservative Elder. The Lord is on our side and we are determined to gain the victory. Will give a full report when we close our meeting.—I. D. Bowman, Williamson, Pa.

Sister Snyder, of Glover's Gap, W. Va., writes: I would not know how to do without the EVANGELIST; and asks what has become of McFaden's "Story of Jesus." She adds that she sent for one and never received it. Well Mc. is all right and so is the Story, but probably the letter was lost in the mails, forgotten, mislaid; and possibly the book was lost in the mails, or mislaid in the route. He is doing a Christian business. Write to him and find out what is wrong.

This week is the time set for a lawsuit between the German Baptists of Falls City, Nebraska and the Brethren of that place. The German Baptists are the plaintiffs in the case and have sued the Brethren for the exclusive rights of the Silver Creek meeting house and graveyard. The property is worth about $3000. The German Baptist members have contributed only a small proportion of the original cost of purchase and building, and the Brethren have never denied them equal rights in the property, but their greed causes them to long for the entire property and if they can make the laws of Nebraska to yield to their unjust demands they will defraud the Brethren out of the money they have paid, in defiance of gospel justice.

Those who are the least deserving have the least charity and the fewest good words for others.